

cause, but that the "light of the world" may shine thro our works and life in remembrance of others beside ourselves.

VENI CREATOR SPIRITUS

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A new discovery in divine resources. Read I Cor. 2:10.

Science naturally creates nothing. This truth has been forced upon me since I was told by a professor while in Normal that "Science was a rational arrangement of facts and principles." This being true, we can with propriety say God now, ordinarily, creates nothing. He rested on the seventh day.

But thanks be unto God, he has honored man by calling him into co-operation with himself in the perfecting of his (God's) plans, II Cor. 6:1. Advancement in civilization, in the schoolroom, on the farm, etc., come as proof to the above assertion. As man assists God in improving things that are natural having degenerated thro his own fall, how natural it is to believe that he would favor us with a call into co-operation with himself and the economy of heaven, in the salvation of the world, I Cor. 1:21. "For it pleased God by the foolishness of preaching to save them that believe."

Co-workers with the Holy Spirit, reminding us of our responsibilities in tones louder than thunder. Listen! "Ye are the salt of the earth"; "A city set upon a hill"; "Temples of the Holy Ghost"; "Ye shall have power when the Holy Ghost shall come upon you"; "Greater things shall ye do, than I have done"; A royal priesthood; A peculiar people; A come-out-from-among-them people.

The net-work of law and ordinances woven around the Jews was the lock that kept them out of the secret chambers of God's spiritual realm, as individuals and as a nation. But prophecy fulfilled, Bethlehem honored, Jerusalem disgraced by mock trial and that awful tragedy terminating in the glorious resurrection, and the triumphant ascension, followed by the ten day's prayer meeting in the upper chamber. The body was raised high enough until it touched its divine head, and the life current flowed down, the body interpenetrated by the divine nature. "Christ in you the hope of glory." Now the secret is out. They speak as in the audience chamber of God. Thousands are added to the Lord, saying, "O Holy Spirit, we yield to thee in humble surrender, we receive thee as our Teacher, our Comforter, our Sanctifier and our Guide."

This is the secret spoken of by Paul in Col. 1:26 hid from ages and from generations, "manifested to the saints." This is the only motive power that can send men into the world with unselfish motives to save their fellows. Love shed in the heart of the Holy Ghost. In the absence

of this power there may be a zeal and appearance of genuine earnestness. This might be prompted by selfish motives, that is, ambition to be popular or secure a good salary.

The Seraphim as described in that beautiful sixth chapter of Isaiah, snatched a coal from off the altar and put it on the lips of the prophet, and the Lord cried, "Who will go?" Then the man whose lips were touched with the coal from the Lord's altar, said, "Here am I, send me." He did not say, "How much is in it?" But Paul like the saved, sanctified man says, "Lord what will you have me to do?" and the master cries from the parapet of heaven as to some of old who were following and grasping for the loaves and fishes, "Labor not for the meat which perisheth but labor for the meat which endureth unto eternal life." "For they that seek the Lord shall not want any good thing."

Jesus says, "The truth shall make you free." Our prison is our environments, habits, dispositions, one-sided and distorted views, self-righteousness, etc., and when we stand before the eternal, they that are holy will be holy still and they that are filthy will be filthy still.

"A WHITE LIFE FOR TWO"

Read by Mrs. J. W. Black before the W. C. T. U. Mother's Meeting, Feb. 25.

The above sentence signifies an equal life of purity for both men and women. That the head and mistress of the family ought to be equal in purity in life's great mission can not possibly be denied by the very wisest.

A white life for two, is the command given to us by the highest authority. "Let thy garments be always white." Ecclesiastes, 9:8. And in the song of Solomon we find the beautiful words recorded concerning Christ's church, "My beloved is white and ruddy, the chiefest among ten thousand." This is what those men and women shall be, who belong to Christ's church and live holy lives of purity. Yes, they shall stand dressed as the Prince's daughters, or as jewels which have been wrought by a cunning workman."

A white life for two means much every way. It may be lived in many ways, and always show its magnificent beauties to all in elegant grace. First, it must be lived out in our thoughts, and then it will be lived out in our words and acts. We have three faculties in our possession which must be governed by our text to bear the inspection of others without giving offense to us. None but the high calling of God can secure that commendable life of equality by men and women which works out happy results for us. Its fruits are manifested in three forms.

First, it corrects our thoughts and makes them charitable towards others.

It corrects our words and makes them graceful and winsome to others. It corrects our acts and makes them harmonious in our mutual interest with others. And therefore, there never could a more graceful retinue be placed upon any human praise than such a life which our text implies.

Yes, my dear friends, it would shine out, the most exquisite worldly dress of our day, and start out a human pair which would fulfill God's call of a womanly woman and manly man. And, therefore, such would become the true type of an earthly king and queen instead of poor earthly subordinates which are devoid of will power. Yet after all the beautiful qualities of such a life are shown, general society will not receive our text as practical or popular, for it only looks upon women and girls who should properly live out our text. For general society has drifted far down on a low, earthly plain in their ideality of a manly man or in the equality of purity in both sexes.

It even has gone so far that it is thought by some that it has become necessary for good, virtuous young women to stoop to inferior characters for life's companionship. It has not only become perverse in this one point of its ideality, but also on what constitutes the essential things necessary for one to rank high in the world. Therefore, the most highly esteemed things are not virtue, honesty, and sobriety; but wealth, craftiness; exquisite dress, high official position, and also good personal display. These are the leading things which attract, and are applauded by the people as white living. But the subject of our discourse signifies a far more beautiful way as recommended to be lived out to the true ideality of the life in truth.

And there are yet more prominent things which can not enter the significance of our subject. No room for more strenuousness and calumny upon women who misbehave in our text than for men's misbehavior. But let all hear the concluding proof which is found in I Tim. 4:12. This proof should have the pre-eminence of all society theorists. Here it is written that youth should not be despised by man, and shall be an example of believers. "by word, in conversation, in charity, in spirit, in faith and purity." Yes, there is enough in this one verse, which has but four lines in it to stop all inconsistent reasoning concerning the behavior of men and women. These principles ought to engage our attention. They are alone fit for our exhortation to doctrine, and able to develop the gifts which were given unto us by the divine hand to be improved so that they may become manifested that others may see and be benefitted by them. None are able in this world to properly take care of themselves without these grand